CONFIDENTIAL.] [No. 44 of 1909.

# REPORT

ON

# NATIVE PAPERS IN BENGAL

FOR THE

## Week ending the 30th October 1909.

## CONTENTS.

# LIST OF NEWSPAPERS.

[*As it stood on the 1st January 1909.*]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| | **BENGALI.** | | | | |
| 1 | "Anusilan" ... | Calcutta ... | Weekly ... | ..... | 1,000 |
| 2 | "Bangabandhu" ... | Ditto ... | Do. ... | Barendro Lall Mukerjee, age 37, Hindu | 800 |
| 3 | "Bangabhumi" ... | Ditto ... | Do. ... | Gets contributions from different writers. | |
| 4 | "Bangaratna" ... | Ranaghat ... | Do. ... | Kanai Lal Das, age 25, Karmokár | 100 |
| 5 | "Bangavasi" ... | Calcutta ... | Do. ... | Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri. | 15,000 |
| 6 | "Bankura Darpan" ... | Bankura ... | Do. ... | Biswanath Mukerji, B.L. ... | 718 |
| 7 | "Basumati" ... | Calcutta ... | Do. ... | Radhika Prosad Ghose, age 37, Hindu | 13,000 |
| 8 | "Bharat Chitra" ... | Ditto ... | Do. ... | ..... | |
| 9 | "Birbhum Hitaishi" ... | Suri ... | Do. ... | Rajranjan Sen, age 34, Baidya ... | 300 |
| 10 | "Birbhum Varta" ... | Do. ... | Do. ... | Debendra Nath Chakravarti, age 36, Brahmin. | 800 |
| 11 | "Burdwan Sanjivani" ... | Burdwan ... | Do. ... | Prabodhananda Sarkar ... | 950 |
| 12 | "Chinsura Vartavaha" ... | Chinsura ... | Do. ... | Dinanath Mukerji, age 42, Brahmin ... | 650 |
| 13 | "Daily Hitavadi" ... | Calcutta ... | Daily ... | ..... | |
| 14 | "Dainik Chandrika" ... | Ditto ... | Do. ... | Hari Dass Dutt, age 37, Kayastha ... | 200 |
| 15 | "Dharma-o-Karma" ... | Ditto ... | Monthly ... | ..... | |
| 16 | "Education Gazette" ... | Chinsura ... | Weekly ... | Shibnath Bannerji, M.A., B.L. ... | 1,500 |
| 17 | "Ekata" ... | Calcutta ... | Do. ... | Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah. | 1,000 |
| 18 | "Hitavadi" ... | Ditto ... | Do. ... | Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta. | 30,000 |
| 19 | "Hindusthan" ... | Ditto ... | Do. ... | Hari Das Dutt, age 37, Kayastha ... | 1,000 |
| 20 | "Howrah Hitaishi" ... | Howrah ... | Do. ... | Gishpaty Kabyatirtha, age 36, Kayastha. | 3,500 |
| 21 | "Jagaran" ... | Bagerhat ... | Do. ... | Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin. | 600 |
| 22 | "Jasohar" ... | Jessore ... | Do. ... | Ananda Mohan Chaudhury, age 34, Kayastha. | 500 |
| 23 | "Kalyani" ... | Magura ... | Do. ... | Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha. | 1,200 |
| 24 | "Khulnavasi" ... | Khulna ... | Do. ... | Gopal Chandra Mukerjee, age 50, Brahmin. | 300 |
| 25 | "Manbhum" ... | Purulia ... | Do. ... | Bagola Chandra Ghosh, age 36, Kayastha. | 300 |
| 26 | "Matribhumi" ... | Chandernagore ... | Do. ... | Surendra Nath Sen, age 32, Hindu ... | 500 |
| 27 | "Mihir-o-Sudhakar" ... | Calcutta ... | Do. ... | Sayyid Osman of Basirhat, age 35; and Maulvi Reyasuddin Ahmad of Kareya. | 4,000 |
| 28 | "Murshidabad Hitaishi" ... | Saidabad ... | Do. ... | Bonwari Lal Goswami, age 44, Brahmin. | 100 |
| 29 | "Nadia" ... | Krishnagar ... | Do. ... | Susil Kumar Maitra, age 28, Brahmin. | 300 |
| 30 | "Navajivani-o-Swadeshi Christian." | Calcutta ... | Tri-Weekly ... | Revd. Lall Behari Shah, age 50, Native-Christian. | 300 |
| 31 | "Nayak" ... | Ditto ... | Daily and Bi-Weekly. | ..... | 500 |
| 32 | "Nihar" ... | Contai ... | Weekly ... | Madhu Sudhan Jana, age 49 ... | 200 |
| 33 | "Nivedan" ... | Calcutta ... | Do. ... | | |
| 34 | "Pallivarta" ... | Bongong ... | Do. ... | Charu Ch. Roy, age 35, Kayastha ... | 400 |
| 35 | "Pallivasi" ... | Kalna ... | Do. ... | Sosi Bhusan Banerji, age 43, Brahmin | 600 |
| 36 | "Prachar" ... | Calcutta ... | Monthly ... | | |
| 37 | "Prasun" ... | Katwa ... | Weekly ... | Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38; Goala. | 500 |
| 38 | "Pratikar" ... | Berhampore ... | Do. ... | Kamakhya Prosad Ganguli, age 90, Brahmin. | 100 |
| 39 | "Prava" ... | Calcutta ... | Do. ... | Mahendra Nath Chakravarti, age 39, Brahmin. | 300 |
| 40 | "Prabhat" ... | Ditto ... | Do. ... | Sailendra Nath Chatterjee, age 26, Brahmin. | 300 |
| 41 | "Purulia Darpan" ... | Purulia ... | Do. ... | Amulya Ratan Chatterjee, age 37, Brahmin. | 300 |
| 42 | "Ratnakar" ... | Asansol ... | Do. ... | Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha. | 500 |
| 43 | "Samaj Darpan" ... | Salkia ... | Do. ... | Satya Charan Banerjee, age 28, Brahmin. | 1,300 |
| 44 | "Samay" ... | Calcutta ... | Do. ... | Ganendra Nath Das, age 54, Brahmin | 300 |
| 45 | "Sanmilani" ... | Serampore ... | Do. ... | ..... | |

## LIST OF NEWSPAPERS—*concld.*

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| | **Bengali**—*concld.* | | | | |
| 46 | "Samvad Purnachandrodaya" | Calcutta ... | Daily ... | Purna Chandra Ghattak, age 45, Brahmin. | 50 |
| 47 | "Sanjivani" ... ... | Ditto ... | Weekly ... | Shiva Nath Sastri and Ramananda Chatterjee. | 7,000 |
| 48 | "Sevika." ... ... | Diamond Harbour ... | Monthly ... | ..... | |
| 49 | "Soltan" ... ... | Calcutta ... | Weekly ... | Moulvi Muhammad Monirazzam of Chittagong. | 1,500 |
| 50 | "Sonar Bharat" ... | Howrah ... | Do. ... | Baikunta Das Gupta, age 35, Baidya. | 2,000 |
| 51 | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ... | Do. ... | Basik Mohan Chakravarti, age 37, Brahmin. | 2,000 |
| 52 | "Swadesh" ... ... | Ditto ... | Do. ... | S. C. Lahiri, Pat. Lovett and Pandit Rajnath Vidyaratni. | 500 |
| 53 | "Tamalika" ... ... | Tamluk ... | Do. ... | Sita Nath Mondal, age 26, Hindu ... | 900 |
| 54 | "Twenty-four Parganas Vartavaha." | Shewaipur ... | Do. ... | Hem Chandra Nag, age 26, Kayastha. | 500 |
| | **Hindi.** | | | | |
| 55 | "Bharat Mitra" ... | Calcutta ... | Weekly ... | Mahabir Prasad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin. | 3,200 |
| 56 | "Bihar Bandhu" ... | Bankipore ... | Do. ... | Nanda Kumar Sharma, age 35, Kayastha. | 500 |
| 57 | "Bir Bharat" ... ... | Calcutta ... | Do. ... | Prantosh Dutta, age 35, Kayastha ... | 500 |
| 58 | "Ghar Bandhu" ... | Ranchi ... | Fortnightly ... | Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi. | 1,000 |
| 59 | "Gyanoday" ... ... | Calcutta ... | Monthly ... | ..... | |
| 60 | "Jain Gajat" ... ... | Arrah ... | Weekly ... | Printed and Published in the United Provinces. | |
| 61 | "Jain Pataka" ... ... | Calcutta ... | Monthly ... | ..... | |
| 62 | "Hindi Bangavasi" ... | Ditto ... | Weekly ... | Hari Kisson Joshar, age 30, Khettri | 4,000 |
| 63 | "Hitvarta" ... ... | Ditto ... | Do. ... | Rao Paragdhar, age 29, Mahratta Brahmin. | 3,000 |
| 64 | "Lakshmi Upadesh Lahri" | Gaya ... | Monthly ... | ..... | |
| 65 | "Marwari" ... ... | Calcutta ... | Do. ... | R. K. Tebrevala, age 34, Hindu Agarwalla. | 500 |
| 66 | "Marwari Bandhu" ... | Ditto ... | Weekly ... | ..... | |
| 67 | "Narsingha" ... ... | Ditto ... | Monthly ... | ..... | |
| 68 | "Siksha" ... ... | Bankipore ... | Weekly ... | Gohkaran Singh, age 38, Babhan ... | 255 |
| | **Persian.** | | | | |
| 69 | "Roznama-i-Mukaddas-Habluel Matin." | Calcutta ... | Weekly ... | Syed Jalaluddin Alq Hussini, Muhammadan. | |
| | **Urdu.** | | | | |
| 70 | "Ayini-i-chatar Gupt" ... | Bankipore ... | Weekly ... | ..... | |
| 71 | "Al Panch" ... ... | Ditto ... | Do. ... | ..... | |
| 72 | "Bihar Gazette" ... | Ditto ... | Do. ... | Muhammad Murad Ali Khan, age 42 | 250 |
| 73 | "Dar-us Sultanat" ... | Calcutta ... | Do. ... | Quasi Abdul Latif, age 35, Muhammadan. | 200 |
| 74 | "Khawah Mokhab Panch" | Gaya ... | Do. ... | ..... | |
| | **Uriya.** | | | | |
| 75 | "Garjatbasini" ... ... | Talcher ... | Weekly ... | Bhagi Nath Misra, age 40, Brahmin. | |
| 76 | "Manorama" ... ... | Baripada ... | Do. ... | ..... | |
| 77 | "Nilachal Samachar" ... | Puri ... | Do. ... | Baidya Nath Singh, age 31, Punjabi | 800 |
| 78 | "Sambalpur Hitaishini" ... | Bamra ... | Do. ... | Dinabandhu Padhan. | |
| 79 | "Samvad Vahika" ... | Balasore ... | Do. ... | Harish Chandra Sarkar, age 52, Sadgop. | 500 |
| 80 | "Uriya and Navasamvad" ... | Cuttack ... | Do. ... | Ram Tarak Sen, age 47, Tamuli ... | 700 |
| 81 | "Utkal Darpan" ... | Sambalpur ... | Do. ... | ..... | |
| 82 | "Utkal Dipika" ... | Cuttack ... | Do. ... | Gauri Sankar Roy, age 75 ... ... | 800 |
| 83 | "Utkal Sakti" ... | Calcutta ... | Do. ... | ..... | |
| 84 | "Utkal Varta" ... | Ditto ... | Do. ... | Moni Lall Mohapatra, age 45, Hindu Karmokar. | 500 |

*Additions to, and alterations in, the list of Vernacular Newspapers.*

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| | *Bengali.* | | | | |
| 5A | "Bangla" ... ... | Santipur ... ... | Weekly ... | ..... | ..... |
| 14A | "Dharma" ... ... | Calcutta ... ... | Do. ... | Aravinda Ghosh ... ... | ..... |
| 26A | "Medini Bandhav" ... | Midnapore ... | Do. ... | ..... | ..... |
| 23A | "Karmayogin" ... ... | Calcutta ... ... | Do. ... | ..... | ..... |
| | *Hindi.* | | | | |
| 54A | "Bharat Bandhu" ... | Calcutta ... ... | Weekly ... | ..... | ..... |
| 68A | "Tirhut Samachar" ... | Muzaffarpur ... | Do. ... | Jagannand Kumar ... ... | ..... |
| 68B | "Sri Sanatan Dharm" ... | ..... | ..... | ..... | ..... |
| | *Urdu.* | | | | |
| 74A | "Najmul Akhbar" ... | Calcutta ... ... | Weekly ... | S. M. Nazim Hussain ... ... | ..... |
| 74B | "Star of India" ... | Arrah ... ... | Do. ... | Zahurul Haque ... ... | ..... |
| | *Bengali.* | | | | |
| 47 | "Sandhya" ... ... | Calcutta ... ... | Weekly ... | Ceased to exist ... ... | ..... |

## II.—Home Administration.

### (b)—*Working of the Courts.*

The Assistant Magistrate of Poona criticised.

THE *Hindusthan* [Calcutta] of the 23rd October condemns as excessive the punishments meted out to the villagers who lately detained Lieutenant Sunder? Lieutenant Hobson and Lieutenant Moman, of Poona for some time while these officers were out shooting in their villages, remarking sarcastically that the Magistrate assumes that these villagers treated these officers as they did merely because they wanted to have a taste of prison life, and not because they had any real provocation; and that, after all, considering the seriousness of their offence, hanging on the spot would have been the proper punishment for them. HINDUSTHAN, Oct. 23rd, 1909.

### (c)—*Jails.*

"The prison experiences of Santosh."

2. The *Medini Bandhav* [Midnapore] of the 18th October publishes the following:— MEDINI BANDHAV, Oct. 18th, 1909.

To-day was the 30th January, the festival of "midday revelries" for our Musalman brethren. On all sides the din of music rose, and the streets were crowded. We were brought to jail by way of the *maidan*. While making the journey, we decided that it would not do any more to rest content with leaving to our parents the duty of calling on God on our behalf—that we should now have to pray to Him incessantly ourselves.

Immediately on arriving at the prison, we had to doff our clothes; and putting on the *jangia* and *kurta*, we came up to the *fansi-kamra*. Simultaneously three prisoners brought up 15 seers of *arhar* each in three earthen pans. The grindstone lay ready to hand in the *fansi-kamra*, and orders were given us to grind down the *arhar* and separate the chaff from the grains. The grindstone was an immense affair; one has to make it turn by main force using both the hands while standing. I fell to giving a turn to the grind once, and then calling on the Mother *Kalika* once. It was almost 5 P.M. when I had ground down 15 seers of *arhar* and separated the chaff, weeping all the while. The Jailor Babu turned up now and said: "Well, Santosh, you are now given middling labour, *i.e.*, you will have to grind and separate the chaff from 30 seers of *arhar* each day." I kept quiet.

Immediately after a warder came in with three iron link-fetters, three iron *hansulis* and three iron bracelets, and accompanied by an iron-smith. He put the iron chain round my waist down to round my two feet; and after putting the iron *hansuli* round my neck and the iron bracelet round my left arm, he departed towards the cells of Surendra and Jogjiban. The suffering had now come to be intolerable.

It was now evening, and sitting on my rug of a bed, I fell to calling on the Mother. [Here follows a Sanskrit hymn.]

What with the stings of mosquitoes and ants and the keen cold blasts, and what with the guards rousing me from sleep every three hours, I used to have no sleep at all at nights, and so long I used to pass the nights in reflection over this thing and that. *Now*, the iron chain, the iron bracelet and the iron necklet began to inflict on me a new form of agony; sleep fled, and I vowed to be sure about reconnting the name of Kali at night 10,000 times over. In a piteous voice I fell to calling on Her.

The deadly night passed. To-day was Sunday: the prisoners had a respite from their labours. My wife's brother came to see me. Thanks to our luck, the permanent Superintendent of the Jail, Mr. Thomson, was away this day hunting, and Captain Weinman was acting in his stead. Captain Weinman said to me: "Your people will be allowed to visit you three times only before you are sent off to the Andamans, and this makes the first of those visits." My wife's brother got two High Court *vakalatnamas* signed

by me. After my interview with him, I was taken to the *fansi-kamra* and my hair clipped off by a horse-hair—clipper. I was in for changes now, and along with gradual changes in dress and outfit, my diet also underwent a change—I had coarse rice now and that too of a kind full of *kankar*, soup of over-ripe cabbage leaves, and watery *birir dal*. It was all luck, and there was no escaping it.

A fortnight had now elapsed since the passing of the sentence, and my father came to see me. On that day the Inspector-General of Prisons also came in to inspect the jail. My father fell to weeping at the sight of my dress and condition; and while weeping, addressed the Inspector-General of Prisons, appealing to him piteously to take off my iron-fetters and to give me comparatively better food. The *Saheb* in reply advised him to file an appeal. While departing, my father said: "Sir L. Jenkins is coming out as Chief Justice of the Calcutta High Court. His reputation as a just Judge has spread all over the land. The institution of an appeal in the High Court is being delayed pending his arrival. Be not impatient, an appeal will be instituted at the proper time at the High Court." My father returned home, and I also went back to my cell.

Two months and-a-half elapsed, during which I daily ground down 30 seers of *arhar* and called on Mother *Kali*. None else came from home to see me. And what good would they do coming? But I got four letters from home—one from mother, one from my elder brother, and two from my wife.

There was no cessation of pain—it was getting intolerable. Life came to seem an intolerable burden. I decided that I was fated to die in prison. This was my mental condition—and yet I was bound to grind down and sift 30 seers of *arhar* daily. I had shed tears so profusely that I seemed to have no more left to shed. O Mother *Kali*! I had called on Thee lakhs of times—was not my expiation for my sins yet over?

Occasionally Mr. D. Weston used to come and stand before my prison cell. Why he used to do this, he alone knew and his God. As for myself, far from talking to him, I did not even look at him, but used to turn away my face from him in loathing.

The month of April was now about to end, when one day Mr. Thomson the Superintendent of the Jail, asked me: "Do you wish to see Mr. Thomas, the Deputy Inspector-General of Police?" I expressed the greatest eagerness to have an interview with him. Mr. Thomas was Principal of the Ranchi Police Training College when I used to study there. The same afternoon I was taken to the Jail office room. Mr. Thomas was there, and the sight of me moved that kind-hearted man to tears, so that he put his handkerchief up to his eyes. I explained to him clearly that I was quite innocent.

*Mr. Thomas.*—Why then did you confess?

*Myself.*—Terrible oppression was committed on me: My father had been arrested, and I was shown warrants for the arrest of my mother, brothers and nephew. If you search the premises of the Maulvi and Lal Mohan, you are certain to find many bombs, revolvers and swords. Efforts are being made to arrest innocent men after bombs and revolvers had been deliberately placed in their houses.

*Mr. Thomas.*—When did you retract your confession?

*Myself.*—I withdrew my false confession on the very day on which my father was released.

*Mr. Thomas.*—Go on doing your duty here as you used to do your duty at Ranchi. Injustice is never done under British rule. If you are innocent, the High Court will certainly let you off. May God protect you!

While leaving, he patted me on the back. Never before in this dread abode had I heard such sweet words.

Mr. Thomson, the Jail Superintendent, left at the time that our case was under trial by the High Court, and Captain Weinman became temporarily all in all in the jail again. Mr. Thomson was a good man, who, having regard to my condition, did not add to my labours, so that I had to grind 30 seers of *arhar* daily. Captain Weinman gave orders that instead of *arhar*, 30 seers of *masur* was to be ground and sifted by me every day. *Masur* had to be ground

twice or thrice, so that 30 seers of *masur* was equal to 1½ or 2 maunds of *arhar*.

My body languished day after day. My limbs refused to move almost. The grinding of *masur* entailed double my former amount of labour, and unable to struggle on longer, I spoke to Captain Weinman one day that the grinding of *masur* was terrible labour for me which I could not persist in any longer. The merciless Weinman laughingly replied: "You want your labour reduced; but this is middling labour you do: after the High Court has dealt with your case, I shall put you on hard labour—you will have to prepare half a maund of *atta* then every day." I reflected then that to beg mercy of Captain Weinman was like looking for water in a desert. I heaved a sigh and called on God.

The 31st of May (Sunday) was a day of rest. It was 10 A.M., and I had been supplied with a quantity of *sajimati* mixed in water, and I was going to wash my *jangia*, *kurta* and *gamchha* in it, when I received news that the hearing of my case had concluded, but that Sir L. Jenkins had not delivered judgment yet—he would give it in two or three days' time; that Mr. K. B. Dutt had returned to Midnapore and had said that all of us would be let off. There was a rumour all over the town that all of us would get free.

My chained limbs began to quake. In the exuberance of my feeling I cried out: "Victory to Thee O Mother *Kali*." Tears began to flow down my cheek unseen.

He who gave me this news, departed after telling me not to be impatient.

The day passed in acute expectation of somebody coming to see me from home, and night fell. I began to pray to *Kali* thus: [Here follows a Sanskrit hymn.] The night passed thus in singing the Mother's name. At 7 in the morning, a prisoner brought up 30 seers of *masur*. I began working the grind and calling out the name of *Durga* the while. Monday, the 1st June, also passed by, and I obtained no news whatever. At 4 P.M., on the 2nd June, after having ground down 30 seers of *masur*, while I was separating the chaff from the grains, I got news that a telegram had arrived addressed to Mr. K. B. Dutt that the Chief Justice had delivered judgment that day, acquitting Jogjiban, Surendra and myself—all three of us.

Language fails me to express how glad I was to get this news.

The auspicious morning broke. Looking forward to my release, I was standing expectantly with my grip round the iron bars when 30 seers of *masur* were brought in. I thought that the order of the High Court had not till then reached the Magistrate. Would I then have to labour that day also? At about 8 o'clock Captain Weinman came up and ordered "Stop work." The doors of the silent prison-cell opened, and I passed out with the cry "Victory to Mother *Durga*" on my lips. Jogjiban, Surendra and myself came to the *goomti* where our fetters, bracelets and necklets were struck off. We were brought up to the Jail office-room where, doffing prison costume, we donned our own dresses. The huge prison gates were thrown open, and crying loudly out in unison the name of *Durga* we passed out and entered a carriage. That carriage drove us rapidly to the house of Mr. K. B. Dutt, our protector, that God in human shape. Thanks to God's mercy, I was cree from a hard bondage.

## (*d*)—*Education*.

JAGARAN, Oct. 10th, 1909.

Allegations against the Deputy Inspector of Schools, Khulna.

3. The *Jagaran* [Bagerhat] of the 10th October has an article under the heading "The policy of divide and rule," of which the following is a full translation:—

The policy of "divide and rule" is now-a-days going to have an unobstructed course everywhere. People knew that it was only the Government of Eastern Bengal and Assam which did not appoint a Hindu to any post, if a Musalman was available. It seems as if the posts of Inspector of Police, Sub-Registrar, and Inspector of Schools have become the monopoly of Musalmans. But we used to believe that this policy had not found such an extended application in Western Bengal under the administration of the noble-minded (Sir Edward) Baker Bahadur, who is an able statesman.

The Musalmans may obtain favours from the Government; we do not envy them for that; rather we are happy at it. If intoxicated with this allurement they become careful about getting themselves educated, then that is conducive to the future welfare of the country. But when the Musalmans unreasonably express animosity against the Hindus in deeds or words, we really become very sorry and are cut to the quick. We fail to understand the reason why, being the inhabitants of the same country and the subjects of the same Sovereign, and sharing in each other's joys and sorrows, one should be jealous of another.

It does not give (one) so much pain if those who are uneducated express such envy. But if those who hold high positions believe in that way, it gives (one) great pain indeed.

We are informed that Moulvi Abdul Latif Saheb, Deputy Inspector of Schools, Khulna, has expressed animosity in this way against a Hindu Pandit who is subordinate to him. We do not know anything in particular about this Moulvi Saheb, nor do we know how far he is learned and intelligent. But if the incident we have been informed of be true, many will perhaps be unwilling to think him to be fit for the post he occupies.

The village of Ulubaria, within the jurisdiction of the Rampal thana, in the Khulna district, is inhabited by Musalmans. A Pandit, named Srijukta Gangadhar Das, went there and established a lower primary *pathsala* after much trouble and care. Gopal Babu, the Sub-Inspector of Schools, Bagerhat, spoke to him and persuaded him to engage himself in this task. The Pandit Mahasaya gradually spread education also among the girls of that place, and by virtue of his perseverence illiterate Musalman cultivators consented to have their daughters educated. This *pathsala* for girls obtained a monthly aid of Rs. 10 from the month of September 1908, and the Pandit Mahasaya received this grant for six months.

Moulvi Abdul Latif Saheb once went to inspect the *pathsala*. He became extremely annoyed to find Musalman girls being taught by a Hindu Pandit, and told the Musalmans of the village that it was wrong to let Musalmans girls be taught by a Hindu Pandit, and that it was injurious. He even said that this Hindu Pandit should be dismissed and a Musalman appointed, but the villagers did not listen to that. The Deputy Saheb appointed a Musalman and sent him, but the villagers did not allow him to stay. They are satisfied with the character, conduct and efficiency of the Hindu Pandit; they have learnt to think of the Hindu Pandit as a relative, and they are quite at ease (literally free from anxiety) by placing (the education of) their daughters in his hands. They do not want any other man. They do not know the difference between Hindu and Musalman.

But this *subordinate* Deputy Moulvi Saheb was determined to create that difference, and began to have recourse to various means for getting rid of the Pandit. He first threatened the Pandit, but he did not leave the place. He next sent for the register and visitor's book of this girls' school, took them away and stopped the aid. The aid has not been paid for the last six months; and in spite of repeated requests the register and visitor's book have not been received back.

Grieved at this behaviour of the Deputy Saheb, the villagers have made a representation to the Inspector of Schools, Presidency Division. We publish (literally print) below a copy of that petition. (We) find that it contains the signatures of thirty persons: all of them are Musalmans.

We hope that the Inspector Bahadur of Schools will investigate into the this whimsicality of the Moulvi Saheb, and will kindly see that no oppression is committed on the poor Pandit. The policy of equality is always honoured in the Education Department; the presence of the Moulvi Saheb who adopts such a policy of creating differences is not becoming here. We anxiously wait in the hope of seeing justice done by the Inspector of Schools.

(*Copy of petition.*)

To

THE INSPECTOR OF SCHOOLS,

*Presidency Division.*

The submission of the under-signed persons with folded hands is this: There are in the village of Uluberia within the jurisdiction of Rampal thana in the subdivision of Bagerhat, in the Khulna district an Upper Primary school and a Lower Primary Agricultural Girls' school. Srijukta Gangadhar Das of noble mind is employed as the teacher and Secretary to the above-mentioned schools. There was never a school in our village. The above-mentioned Gangadhar Das of noble mind came and established two schools; there was no means of a school being (established) in a village inhabited by illiterate cultivators. But the above-mentioned Gangadhar Das of noble mind established the above-mentioned two schools with earnest care and going through much labour and trouble, and is conducting the work of the schools properly. The Government's aid to the girls' school for six months, amounting to Rs. 60, has fallen due to the above-mentioned Gangadhar Das of noble mind, (but) he is not getting it; and the above-mentioned Pandit of noble mind has supplied and is supplying the girls with everything—paper, pens, ink-stands, leaves,* books, etc., out of his own pocket, and he has not received the aid for the Upper Primary school for six months. Now if the above-mentioned Pandit of noble mind does not remain (here), schools cannot be managed in our village, for no one else will care to go through so much labour and trouble. The Deputy Inspector of Schools, Srijukta Moulvi Abdul Latif Saheb, came to our village from Khulna and said that he would appoint and send a Musalman teacher for the girls' schools, and has written this remark in the visitor's book. On our expressing our disapproval of this, he is raising troubles over the fees of the above-mentioned girls' school, and has called for and taken away the register and visitor's book of the girls' school. He has not returned them yet; and we have not yet received the chairs, benches etc., for the girls' school which we heard would be obtained from the Government. The above-mentioned Deputy Inspector Saheb says: "Manage your schools with a Musalman teacher." On our expressing our disapproval of this, trouble is being raised over the salary of the Pandit. All of us inhabitants of the village have unanimously placed the entire charge of the schools in (the hands of) of the above-mentioned Pandit of noble mind, and have submitted to the Deputy Inspector Saheb the resolution of the (Schools) Committee. A money-order for Rs. 60, being the Government aid to the girls' school for six months, from September 1908 to February 1909, came addressed to the name of the noble minded Pandit Gangadhar Das in September 1908. Now, he has not been getting his salary for six months, from March to August. (He) is a very poor man (and) has no other means. Now, the prayer through (this) petition is that (you) may (be pleased to) give the necessary orders for the Pandit to get the Government aid, so that our two schools may be maintained. This much the submission is, on the 10th August 1909:—

* Meaning palm-leaves on which boys write in *pathsalas*.

***Names of the Petitioners.***

**Witness.**

1. Mahamud Ismail Ijarder.
2. Dhenaulla Ijarder.
3. Abdul Ajij Ijarder.
4. Kahiluddi Sheik.
5. Belat Ali Ijarder.
6. Tachiluddi Golder.
7. Tafijuddi Ijarder.
8. Ichchub Ijarder.
9. Jammamud Sheikh.
10. Abdul Jubber Seikh.
11. Tachiruddi Sheikh.
12. Ahadulla Sheikh.
13. Bachher Sheikh of Periakhali.
14. Jamatulla Sheikh.
15. Mulimamud Sheikh.
16. Ayachin Sheikh.

17. *For* Meyajan Sheikh (signed by mark) Aychin Sheikh.
18. Niamuddi Sheikh.
19. Alimamud Gaji.
20. *For* Sabbid Mia (signed by mark) Alimamud Gaji.
21. *For* Bachiralli Sheikh (signed by mark) Kahiluddi Sheikh.
22. Jonabali Sheikh.
23. Kalimali Sheikh.
24. *For* Meyajan Sheikh (signed by mark) Tachiruddi Sheikh.
25. *For* Romjan Ulla (signed by mark) Tachiruddi Sheikh.
26. Jafer Sheikh.
27. Niamuddi Sheikh.
28. Ramjan Sheikh (signed by mark).
29. Ayen Ali Sheikh.
30. *For* Jeharali Sheikh (signed) Ayenuddi Sheikh of Ulubunia.

BANGAVASI, Oct. 23rd, 1909.

The Principalship of the Sanskrit College.

4. The *Bangavasi* [Calcutta] of the 23rd October humourously observes :—

Nandi (Siva's follower) is rather dejected in spirits this year. He had heard with great pleasure that Acharya Satis Chandra Vidyabhushan would be appointed the Principal of the Sanskrit College, and would introduce there the Pali language, which is the language spoken at Kailas.* Indeed Nandi was in high hopes of seeing the study of the language of his own country given such an encouragement by the Vidyabhushan who has made such a noise in Ceylon. But all those hopes are now gone, for the prize which the Vidyabhusan had set his heart upon has been usurped by somebody else.

* The name of the Mount where Siva lives.

The same paper publishes a cartoon in which Mahamahopadhyaya Satis Chandra Vidyabhushan is represented as Radhika (Krishna's sweetheart) expressing sorrow for not being able to gain Krishna's favours (*i.e.*, the Principalship of the Sanskrit College) even after crossing the sea and going to Ceylon. The Hon'ble Mr. Justice Ashutosh Mukhapadhyaya Saraswati, who is represented as Brinda (the lady who used to act as the agent of Krishna and Radhika in their amourous transactions) consoles Pandit Vidyabhushan, and asks him not to give way to despair so long as he has a friend like him (Mr. Justice Mukhapadhyaya, who is sure to get him his much-wished-for object sooner or later.

## (*h*)—*General.*

DAILY HITAVADI, Oct. 20th, 1909.

The Meteorological Department and the recent cyclone.

5. The *Daily Hitavadi* [Calcutta] of the 20th October asks the administrations of the two Bengals to inquire whether the Meteorological Department received no forewarning of the cyclone which recently did severe damage in the Meghna and elsewhere; and why, if it did, it did not convey that warning betimes to the river statious in Eastern Bengal—in which case a good deal of damage to steamer property and life might probably have been avoided.

HINDUSTHAN, Oct. 23rd, 1909.

An appeal to the Cantonment Magistrate of Barrackpore.

6. In referring to a recent petition by an inhabitant of Manirampur, setting out how a number of soldiers from Barrackpore Cantonment lately one day entered his house in his absence to the great alarm of the female members of his family and robbed his orchard of some fruits, the *Hindusthan* [Calcutta] of the 23rd October narrates how recently another body of soldiers paid a visit to a local bathing-ghât for Hindu ladies to the serious annoyance of those who were performing their ablutions there at the time, and concludes by expressing a hope that, realising the seriousness of incidents like these, the Cantonment Magistrate of Barrackpore will put a stop to the free movements of these soldiers in Manirampur and the adjacent villages.

## VI.—Miscellaneous.

7. Panchanan Ghosh, Head-master, Banadaha School, Khulna, contributes to the *Khulnavasi* [Khulna] of the 16th October a poem entitled "Come, O Mother," in the course of which the following occurs:— Khulnavasi, Oct. 16th, 1909.

A poem.

For what sins, O Mother *Durga*, are thy sons dispirited like this, with their hearts cleft with strokes of oppression and harassment? The demons are in the ascendant and constantly triumphing over godliness. Awake once now, O Mother, who dost trample on the demons! Thy helpless sons, lean for want of food, worn out in the struggle with the demons, are frightened at the way in which they are being ruled. Famine and plague and disease are seriously rife, and unrighteousness is in the ascendant. Awake, and once again, O goddess *Durga*. I see the lightning flashing from the point of thy bow, the world quaking at thy frowns, and creation being destroyed under thy tread; let a river of blood flow, smashing up the hearts of the demons.

8. The *Dharma* [Calcutta] of the 18th October has the following:— Dharma, Oct. 18th, 1909.

A hymn to *Durga*.

Mother *Durga*, who dost ride the lion, who art the giver of all strength, and art beloved of Siva! We the young men of Bengal, born of thy strength and part of thee, are come to thy temple and are praying to thee—listen, O Mother, come down and manifest thyself in Bengal. O Mother *Durga*, in the course of successive re-births in the human shape, it is thy work I discharge, and it is to thy home of rejoicing that I return. In this birth also are we devoted to thy work—listen, O Mother; come down in Bengal and help us.

O Mother *Durga*, who art carried by the lion, who dost bear the trident, whose beautiful form is cased in mail; O Mother, who givest victory, India is awaiting thee, eager to see that auspicious image of thine. Listen, O Mother, come and manifest thyself in Bengal.

O Mother *Durga*, who dost give strength, love and wisdom; who art terrible in thy image as force; whose countenance is pleasing as well as threatening. We are soldiers ordained by thee in the struggle for existence, in the struggle for India give us, O Mother, the strength and the perseverance of demons, and the character and wisdom of gods in our hearts and minds.

O Mother *Durga*, the Indian people, once foremost on earth, were enveloped in a thick darkness. Thou, O Mother, art showing thyself little by little on the edge of the horizon; from thy heavenly person issued rays which destroyed the darkness, so that the dawn broke. Spread the light, O Mother, destroy the darkness.

O Mother *Durga*, Bengal, which is green and is adorned with all beauty, which is the seat of wisdom, love and strength, is the manifestation of thy . greatness, . . . , has been so long concealing herself in the laying-in of strength. The epoch is come, the day is come; Mother Bengal is now rising, carrying the load of India on her shoulders; come, O Mother, show thyself.

O Mother *Durga*, we are thy sons; may we become worthy of great work and of great thoughts under thy grace and by thy influence. Rid us of all meanness, all selfishness, all terror.

O Mother *Durga*, who dost bear the form of *Kali*, who art naked, who hast a garland of human heads round her neck, who dost carry a sword in hand, who art the goddess who destroys the demons, with harsh shouts destroy the internal enemies in us. Let none of them remain alive in us; let us be purged and pure—this is our prayer, O Mother, show myself.

O Mother *Durga*, what with selfishness and terror and what with littleness of spirit, India is in a state of utter dejection, let in the act of dying. Make us great, strivers after lofty things, liberal of spirit and resolute in upholding the truth. Let us no longer be sparing in our food (?) inactive, idle and terrified.

O Mother *Durga*, spread the *yoga* force. Revive amongst us thy beloved Anjan sons, our lost education, character, intelligence, love and reverence, asceticism, celebracy, and knowledge of the truth, and give them away to the world. O thou who dost destroy misfortunes and help mankind, and who art the mother of the world, manifest thyself.

O Mother *Durga*, destroying the internal enemy, exterminate the obstacles and hindrances outside. Let a powerful high-minded race come to live in the sacred groves, the fertile fields, the mountains, soaring in the sky, the sacred river banks of India, foremost in unity, in love, in truth, in strength, in arts and letters, in powers and wisdom—this is the prayer at my feet, O Mother, show thyself.

O Mother *Durga*, enter our bodies through the power of *yoga*.* We shall come to be thy instruments, thy swords for the destruction of evil, thy lamps for the dispelling of ignorance; fulfil this longing of Bengali youths. Work the instruments, wield the sword and thereby be the destroyer of evil, hold up the lamp and thereby shed the rays of knowledge. manifest myself.

*Yogis are credited with the power of entering other people's bodies through their power of *yoga*. This is known as *kaeakaya provesa*.

O Mother *Durga*, if we get thee, we shall not part with thee; shall keep thee, chained with the chain of truth and reverence and love. Come, O Mother, show myself in our minds, hearts and bodies.

Come O thou who dost show the path to heroes, we shall not part with thee again. May our whole lives be an unceasing worship of *Durga*, may all our work be pure service to unceasing Mother, full of love and strength—this is our prayer, O Mother, show myself in Bengal.

DHARMA, Oct. 18th, 1909.

9. The *Dharma* [Calcutta] of the 18th October writes:—

The National Proclamation at the Partition Day meeting.

It is a most happy thing that the National Proclamation has been read. Had there been nothing else suggested in connection herewith, we should have contented ourselves with thanking the leaders that they had afforded no opening for opposition or misunderstanding. But as the *Bengalee* having called us liars, we are constrained to publish the real facts about this matter for the information of the public. Our contemporary concealing the facts has stated only that what the *Dharma* has said is wholly baseless—that is to say we have tried by the dissemination of a false and imaginary statement to bring the moderate leaders into public disfavour. Let then the public judge on a knowledge of the facts. We have stated before that in last year's Notification it was mentioned that the National Proclamation would be read. When this year's draft Notification was under discussion, an eminent leader penned through the words. "The National Proclamation" and orders were issued for the publication of the Notification with the omission of these words. It is not that no protests whatever were made in this connexion at the time of the deliberations, but none dared to speak out forcibly against what the leaders said. It was settled that Srijut Surendra Nath Banerji, A. Rasul and Rai Jatindra Nath Chaudhuri would sign the Notification. Mr Rasul was astonished to see that the National Proclamation had been given up, and he wrote to Surendra Nath to say that he was not prepared to put his signature down unless this mistake had been rectified. In the meanwhile Notifications bearing Mr. Rasul's name had been printed off and had also begun to be distributed, but as soon as his letter was received, the printing of fresh copies and their distribution were stopped. Babu Mati Lal Ghosh's name was substituted for that of Mr. Rasul and the same Notification was again printed and circulated. What we have said is not mere hearsay—it is what none can deny—there is irrefragable proof for every word of it. Thereafter, coming to realise that the leaders were trying to abandon the National Proclamation, Messrs. A. Rasul and Aravinda Ghosh gave notice to the signatories to the Notification and to Mr. A. Chaudhuri, President of the meeting, that they would make a protest in this connexion in public meeting and try to bring about the reading of the National Proclamation. In reply Srijut Mati Lall Ghosh wired from Deoghar stating that he did not object to the reading of the National Proclamation if Government had not prohibited it. Surendra Babu and Jotin Babu did not make any response. Mr. A. Chaudhuri arrived in Calcutta on Friday and got the notice of objection at night—so no reply was obtained from him. The letter was written on Wednesday. On Friday Srijut Gispati Kavyatirtha proclaimed in public meeting at College Square the welcome news that the National Proclamation would be read. On Saturday morning, the *Bengalee*, while calling our statement unfounded, conveyed the same auspicious intelligence to its readers. These are the facts. Let the public judge.

10. The *Dharma* [Calcutta] of the 18th October writes :—

DHARMA, Oct. 18th, 1909.

The 16th of October.

The people of the country ought to rejoice and their opponents to be sorry at the way the 30th of *Aswin* was observed this year. The agitation has not died out,—is alive in the fullest measure, having overcome all opposition, threats and temptations, stop its external manifestations, extinguish them,—the new spirit, as it keeps awake in the heart, will not be extinguished with the acquirement of *svaráj*, but will happily assume another shape. The foreign press is sure to deny the enthusiasm of the people, but an absence of enthusiasm is noticeable in its own writings. The *Statesman*, left without any other resource, has tried to gather what little consolation it could from Mr. Chaudhuri's speech—a speech which advocated the dissociation of students from politics,—but why is it silent as to the fact that the students participated to the full in the 30th of *Aswin* celebrations this year? People say that there was not such a gathering even in last year's meeting—there was no sithing room left even on the outskirts of that crowd, and people had to remain standing. And there was a crowd on the streets, walls and roofs adjoining also. Every Bengali without exception closed his shop,—it was only at Burra Bazar that the Marwari and Hindusthani shop-keepers could not rise superior to the hope of profit, but we noticed very few purchasers at their shops. The zeal of the general public also was great—its keenness and depths were exhibited when Sir S. N. Banerji and A. Ghosh were escorted away from the meeting. The incessant cheerings and shouts of *Bande Mataram* which continued for a time to make the sky ring were not due to the leaders, but merely were a token of respect for them; inasmuch as in their dire days, they carried the National flag, so to speak, in the forefront of the struggle. Let the leaders always remember that if their zeal flags in time, and they allow that flag to roll in the dust, hisses instead of cheers would greet them.

11. The *Dharma* [Calcutta] of the 18th October writes :—

DHARMA, Oct. 18th, 1909.

The Indian law of sedition.

The other day, one contemporary, the *Amrita Bazar Patrika*, in publishing an article on the law of sedition brought up for discussion a most serious and important topic. In a previous issue we have stated that it is our duty to strive for the acquirement of *svaráj* and the development of *swadeshi* within the four corners of the law, but the intricacy of the sedition law puzzles even the acutest intellect. A newspaper writer is not only himself incapable of knowing whether he is writing sedition or publishing his free thoughts and opinions lawfully—in the present state of the law, even a lawyer finds it hard to solve that hard puzzle. The main question is—Who constitute the Government? What indicates the purpose to create hatred or contempt towards them? One contemporary has shown that it is those who are entrusted by the law with the work of administration that constitute the Government. But who even are these? If every official is to be identified with Government, we find ourselves in a serious difficulty. Every policeman (literally, *lal-puggree*) is employed in the work of adminstration—he is entrusted by the law with some share of responsibility and some rights in the work of Government. Are then we guilty of sedition if our writings create a feeling of want of affection or of respect towards the Hindusthani *parawalla* Hanuman Singh or his Musalman colleague Karim Baksh? No, when the word "persons" has been used in law, the use of the plural indicates a body of persons;—each individual the officer can never constitute the Government. Now, each department of the administrative system is composed of a group of certain persons engaged in carrying on its work. Are then we guilty of sedition if we expose the faults of the Police Department? The worthies of that department may have such an idea, but the law does not not countenance it. Attacking a certain individual or department of Government, such as the Lieutenant-Governor or the Police Department, unjustly and maliciously, may make one liable to a suit for defamation, but no charge of sedition will lie. If again, it is the entire body of public servants from the Viceroy to the village chaukidar which is to be called the Government, difficulties will arise, for nobody can ever use language of reproof which will touch all, and which will, at a single stroke, injure or destroy the public affection and respect for every one included in that body. In our opinion, the body of men who guide the ship of state, whose orders it is that the other

officials carry out, constitutes the Government. Even then, however, the question remains as to what creates hatred and contempt. The minds of the public are not under the control of a writer, and if, as a result of his writings evil effects are produced which he did not desire, he is not responsible, morally or legally. If we point out in restrained, yet clear language, any injustice, impropriety and the mischievous character of an act, scheme or ordinary measure of Government, or if pointing out the inevitable evils of the present system of rule, prove by arguments that the real good of the country cannot be subserved unless it is changed, may we be said to be guilty of sedition? Many Magistrates and some Judges may be noticed to have this idea. But this completely puts a stop to free writing and the course of political progress. Writing of that kind may create disgust in the public mind with any line of work or with the spirit of the Government, may create a distrust in the system of rule, desire and striving to change it, but the generation of hatred and contempt cannot be said to be the natural, intentional and inevitable result of such writing. If knowingly I use language of condemnation, extravagant and false, which will create hatred of and contempt for Government, then, indeed, I commit sedition. This is the conclusion, if one takes a strict view of the law. But a single bit of exaggerated and unstrained writing does not prove seditious intent—such intent is proved only by repetition of such writing. This law is not meant to prevent a temporary excitement of feeling or neglect of precautions. In all civilised lands the sole aim of the law of sedition is that a feeling may not gather strength in the minds of the people, which will create in them a disposition to oppose it unlawfully or to destroy it.

DHARMA, Oct. 18th, 1909.

Mr. Gokhale and Government.

12. The *Dharma* [Calcutta] of the 18th October writes:—

All India stands amazed at the incident at Poona and at Mr. Gokhale's transformation. We had never been capitivated by Mr. Gokhale's intelligence and character like our fellow-countrymen. We had noticed with dissatisfaction a love of personal honour and fame, a feeling of envy mingling with his renunciation of self-interest, and we always were afaid of his ultimate transformation because we had observed a lack of courage and of high ideals in connexion with his work for his native land. But we did not dream even that such degradation would befall this object of the love and honour of his fellow-countrymen. We knew that after his well-known apology, Mr. Gokhale had come to be a great favourite with the officials,—that even when he made controversial speeches in the Legislative Council, they treated him as a pampered child, patted him on the back; or reproved him mildly. But it was inconceivable even in our dreams that a time was to come when, for his sake, a well-known newspaper was to be punished under a repressive law, Poona City was to be turned inside out, so to speak, by zealous house-searches; an eminent vakil was to be arrested and accused by the police, and other citizens were to be in acute dread of being arrested. We knew that Gokhale belonged to Government, but we are compelled to ask now if Government belongs to Gokhale. Has Mr. Gopal Krishna Gokhale came to be a pillar of the British Empire and part of the machinery of the Indian Administration? We knew that printing presses were confiscated by Government for advocating political murders or armed resolution—that wholesale searches commenced in a town, only when the police scented a bomb or a revolutionary conspiracy. We did not know that this sort of incidents of the new era could occur as a consequence of the defamation or the terrorising of an individual. Let the officials consider whether these new methods are worthy of Government. In any case we are sorry at Mr. Gokhale's transformation. Truly has the poet said: "Men are we, and we grieve when even the shade of that which once was great is passed away." Mr. Gokhale never was great, but he was the shadow of greatness. The views, intelligence and character are not his own, but were the gift of the sainted Ranade. We are sorry to see that the shade of Ranade in Gokhale is going to pass away.

BASUMATI, Oct. 23rd, 1909.

A *swadeshi* story.

13. The *Basumati* [Calcutta] of the 23rd October publishes a short story, written by Babu Dines Chandra Ray, which describes the Deputy Magistrate and the police of a subdivision trying to put down the *swadeshi* and to encourage the sale of *belati*

goods, and how the former is boycotted by his servants, barber, washerman, etc., and is at last compelled to give up his *anti-swadeshi* inclinations.

Cartoons.

14. The *Basumati* [Calcutta] of the 23rd October publishes two cartoons, in one of which a policeman is represented as standing with a bomb in one hand and a ball representing sedition in the other, while a dacoit, finding that the policeman is unable to catch him or to give him chase, safely runs away with his booty. In the other cartoon the law of sedition is represented as an angler, who, failing to hook the newspaper editor "who lives in too deep waters to be caught," has caught the printer and is hauling him up.

BASUMATI, Oct. 23rd, 1909.

Mass education in India.

15. A correspondent of the *Hitavadi* [Calcutta] of the 22nd October controverts the idea that the masses of India are not educated. It may be that they are not literate, but educated in the real sense of the word they certainly are—the virtues of charity, etc., which any system of education worth the name aims at fostering are decidedly better developed among the Indian masses than, say, among the English masses—in a word the average Indian peasant is a better man than the average English peasant, though the latter may be superior to the former in literacy and in a knowledge of the three R's. And as an agency for the dissemination of education in the sense here indicated, the old *kathakatas* (readings from the sacred works) and *jatras* (theatres, which performed mythological plays only) which portrayed before the masses ideal characters from the Hindu sacred works, were much more useful than the primary schools of these latter days.

HITAVADI, Oct. 22nd, 1909.

RAJENDRA CHANDRA SASTRI,
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,
*The 30th October, 1909.*

B. S. Press—30-10-1909—986X—96—J. A. M. and others.

[CONFIDENTIAL. No. 44 of 1909.

# REPORT (PART II)

ON

# NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

## Week ending Saturday, 30th October 1909.

CONTENTS.

# REPORT (PART II)

## OF THE

## WAYAR-OWNED ENTERPRISES IN BENGAL

## FOR

## 1948-49 AND 1949-50

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## CONTENTS

## LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[*As it stood on 1st January 1909.*]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| 1 | "Amrita Bazar Patrika" | Calcutta ... | Daily ... | K. P. Chatterji, age 45, Brahmin ... | 4,000 |
| 2 | "Behar Herald" ... | Patna ... | Weekly ... | Monmatha Nath Dey, age 40, Pleader of Bankipore. | 500 |
| 3 | "Beharee" ... ... | Bankipore ... | Bi-weekly ... | Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur. | 750 |
| 4 | "Bengalee" ... ... | Calcutta ... | Daily ... | S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy. | 6,000 |
| 5 | "Bihar" ... ... | Patna ... | Weekly ... | Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha. | 750 |
| 6 | "Hindoo Patriot" ... | Calcutta ... | Daily ... | Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court. | 300 |
| 7 | "Indian Empire" ... | Ditto ... | Weekly ... | Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Masumdar, age 35, Hindu Baidya. | 1,500 |
| 8 | "Indian Mirror" ... | Ditto ... | Daily ... | Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society. | 1,000 |
| 9 | "Indian Nation" ... | Ditto ... | Weekly ... | N. N. Ghose, age 58, Bar-at-Law ... | 500 |
| 10 | "Indian Tit-Bits" ... | Ditto ... | Do. ... | Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin. | 300 |
| 11 | "Kayestha Messenger" | Gaya ... | Do. ... | Jugal Kishore, age 36, Kayastha ... | 500 |
| 12 | "Moslem Chronicle" ... | Calcutta ... | Do. ... | Abdul Hamid, B.A., age 37, Muhammadan. | 700 |
| 13 | "Mussalman" ... | Ditto ... | Do. ... | A. Rasul and M. Rahman, Muhammadans | 500 |
| 14 | "Reis and Rayyet" ... | Ditto ... | Do. ... | Jogesh Chandra Dutt, age 58, a Calcutta house-owner. | 500 |
| 15 | "Star of Utkal" ... | Cuttack ... | Do. ... | Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College. | 400 |
| 16 | "Telegraph" ... | Calcutta ... | Do. ... | Satyendra Nath Bose, B.A., age 31 ... | 3,000 |

### ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

| | | | | | |
|---|---|---|---|---|---|
| 1 | "Day's News" ... | Calcutta ... | Daily ... | Babu Premananda Bharati, age 50, Hindu. | 500 |
| 2 | "Karmayogin" ... | Ditto ... | Weekly ... | Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper. | 2,000 |
| 3 | "National Daily" ... | Ditto ... | Daily ... | Babu Premananda Bharati, age 50, Hindu | 500 |

| No. | Name of Indentator | Address of Indentator | Trade | Patent number and date of Patent | Amount paid on Indent |
|---|---|---|---|---|---|
| 1 | "Tonite Dynamite Limited" | Calcutta | India | [illegible] | 1000 |
| 2 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 3 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 4 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 5 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 6 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 7 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 8 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 9 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 10 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 11 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 12 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 13 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 14 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
| 15 | "Indian Explosives" | Dhanbad | Australia | [illegible] | 1000 |
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## II.—Home Administration.

971. The *Bengalee* states that no part of Lord Morley's Reform despatch has been better appreciated in India than that where His Lordship referred in terms of the highest eulogy to Lord Ripon's famous resolution on Local Self-Government and pointed out the necessity of giving the representatives of the people real power, if Local Self-Government was to be a success. The representatives of the people, however, can never have real power so long as they are not permitted to elect a Chairman from among themselves. The official Chairman is very often a dictator, specially when he combines in himself the function of Chairman of a Municipality or District Board with that of head of the District Executive. That is why the journal has always insisted that the Chairman of the self-governing bodies should as a rule be non-official gentlemen who enjoy the confidence of the people.

Local Self-Government at Muzaffarpur.

BENGALEE, 21st Oct. 1909.

### (h)—General.

972. Referring to the order for twelve thousand lancets for the treatment of snake-bite placed by the Madras Government with the Bombay medical stores, the *Amrita Bazar Patrika* acknowledges itself to be a great admirer of the vigilance of the Government, especially when sedition is to be detected. Not only is sedition found where it exists, but it is also discovered where it does not exist, as, for instance, Midnapore. But how is it the Government does not know that a cure for snake-bite has already been found and published as a result of which no one now need die of a snake-bite who is not determined to commit suicide? The treatment, learnt by a Bengali gentleman from snake-charmers, is embodied in a pamphlet published in both Bengali and English. What the Government has to do is to see that it is made known to the people in general.

Purchase of Snake-bite Lancets by the Madras Government.

AMRITA BAZAR PATRIKA, 22nd Oct. 1909.

## VI.—Miscellaneous.

973. Lecturing before the Indian Union Society on "Indianism," Mr. Ali Imam is reported to have said that "if in the coming reforms an iron wall was raised between Hindus and Muhammadans, the latter would find themselves in miserable isolation, while the Hindus would be deprived of the co-operation of the great Muhammadan minority." The *Bengalee* regards this as language of the truest patriotism and the most far-sighted statesmanship. In reading these lines, the journal asks itself wherein Mr. Ali Imam differs from it or from the bulk of educated Hindus. The "Indianism" which he so strongly advocates has been the dream of every Indian leader of any note, and if this dream has not yet been realized, at least one reason is that the community of which Mr. Ali Imam is a prominent representative has not so far, as a community, thrown in its lot with the rest of the general population. Having regard to the position he took up in his Amritsar speech, the journal fears that what Mr. Ali Imam is really anxious for, is that the bureaucratic form of Government should continue, and that even the ideal of Self-Government should be put off to some far off day. If that is what he means, the journal emphatically protests against that view, not because it is less anxious than Mr. Imam that the British connection should continue, but because it holds a form and system of Government like that in vogue at present to be incompatible with the growth of a strong, a virile and a self-respecting nationality in India.

A United India.

BENGALEE, 20th Oct. 1909.

974. The *Hindoo Patriot* hopes that the speech recently delivered by Mr. Gokhale at the Students' Brotherhood, Bombay, will be widely read all over the country, both by the people and the rulers. It is in every sense a statesman like pronouncement and it comes at an opportune moment when a

Mr. Gokhale's latest pronouncement.

HINDOO PATRIOT, 20th Oct. 1909.

certain section of the community are propagating the pernicious doctrine of boycotting the Government and are endeavouring to imbue the impressionable minds of the student community with a certain political gospel, and while the rulers on the other hand are endeavouring to keep the same students away from the arena of politics. It is necessary that the minds of the young men should be imbued with a sense of patriotism, else no good to the country can be expected from them when they grow up to manhood. But patriotism cannot be developed in a mind unless it has a correct and impartial grasp of the wants and requirements of the country.

AMRITA BAZAR PATRIKA, 22nd Oct, 1909.

The recent cyclone.

975. The *Amrita Bazar Patrika* hopes no efforts will be spared to help and succour those who have been beggared and rendered homeless by the cyclone. The dire misfortune and urgent need of the sufferers should not for a moment be put out of mind during the sacred festive season. When worshipping the Mother of All, the people should not forget their fraternal duties to the victims of the visitation.

AMRITA BAZAR PATRIKA, 23rd Oct. 1909.

Lala Lajpat Rai's defamation suit against the *Daily Express*.

976. Considering the almost incredibly gross nature of the defamatory statement in question, the *Amrita Bazar Patrika* regards the damages of fifty pounds awarded to Lajpat Rai as falling far short of adequate. The *Express* deliberately wrote on July 16th, 1907, that Lala Lajpat Rai was deported for submitting to the Ameer a written proposal to invade India and promising him the entire support of the Indian army. Although palpably false it served its purpose at the time. Lala Lajpat Rai in fairness deserved substantial reparation He of course does not care for it; what he is concerned with is to show up the baseness and malignant nature of the statements that were circulated against him.

G. C. DENHAM,
*Special Asst. to the Deputy Inspr.-Genl. of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
*The 30th October 1909.*

B. S. Press—30-10-1909—276 x—95—H. C.